A SERMON Preached at ABINGTON in the County of BERKS.

Febr. 19. 1642.

By IOHN STRAIGHT

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Containing,

Christs serious asseveration and protestation of the
1. True Christians sad Lamentation.
2. Wicked worldlings mad Exultation.
3. Good Christians glad Exaltation.

Be glad O yee righteous, and rejoyce in the Lord: and be joyfull all yee that are true of heart, *Psal.* 32. 12.

Est gaudium quod non datur impiis, sed eis qui te gratis colunt, quorum gaudium tu ipse es, &c. Aug. lib. 9. Confess.

Printed in the yeare 1643.

To the READER.

Courteous Reader,

Never was ambitious to ſee my ſelfe in print: They that know me can teſtifie for me how much I ſtand affected to privacy and retiredneſſe. This Sermon of mine was never meant for the preſſe, though now it be conſtrained to ſhew it ſelfe in publique. It was extorted from me at *Abington*, where I was taken up as a Spie, and detained by the ſpace of five dayes in the nature of a priſoner; having things laid to my charge that I never knew. my known Innocence at length outpoiſed all my accuſations, & I ſtood as I deſerved, *Rectus in Curia*. But preach I muſt, I could not be diſmiſt without the undergoing of that taske; I did; and was no ſooner come home

Flebile principium, melior fortuna ſequuta eſt. Ovid.

but presently (the next weeke after) I heard by a neighbour a gentleman of no mean quality, that there were Copies of this my Sermon abroad, taken it seemes by some Stenographers, transcribed, and sent into the Country after me, and there passing from hand to hand. I know not how they have dealt with me in their notes, but fearing least they should patch up any thing with their owne additions, and so make me speake that which I never meant, I have therefore adventured (and yet not without the instigation of some speciall freinds) to expose this Sermon, just as it was then delivered to thy impartiall view. To thee I say I submit it *non modo tanquam ad pium lectorem, sed & ad liberum correctorem*; And so I commend thee to God, this Sermon to thine and the worlds light, and my selfe to thy favourable censure and faithfull prayers, remaining

Aug.

Thine in the Lord Iesus

IOHN STRAIGHT.

From my study in Stowerpaine *this* 28 *of* March 1643.

A Sermon Preached at *Abington* in the County of *Berks Feb.* 19. 1642.

JOHN 16. 20.

Verily verily I say unto you, that yee shall weepe and lament, but the world shall rejoyce; and yee shall be sorrowfull, but your sorrow shall be turned into joy.

MIserable are the defects, and many are the infirmities, of the very best of Gods children in all estates, and degrees; *If David a man after Gods owne heart* (as the Scripture stiles him) be but a while compassed about with the hedge of prosperity, he will thinke, nay he will say, he shall *never be moved, Psal.* 30. 6. *dixi in prosperitate mea non movebor in aternum.* If good *Hezekiah* have but successe in battell, and get the victory over his enemies, he is presently so lifted up with pride of the conquest, and greatnesse of his treasures that he shewes them in ostentation to the Embassadors of *Babilon.* 2. *Kings.* 20. 13. So likewise on the contrary, If God to reclaime his children from this *Charybdis* of presumptuous oblivion or rather indeed oblivious presumption, doe

Psal. 30. 6.

2. Kings. 20. 13.

but a little whip them with his rod of adversity, they are instantly ready to run into a *Scylla* of desperate dejection? Thus *David* himselfe changed his *non movebor in aternum* into
Psal.30.7. a *conturbatus sum*, *Psal.*30.7. Nay more, into an *Hath God forgotten to be gracious? and will he shut up his loving mercy*
Psal.77.9. *in displeasure? Psal.*77.9. Thus likewise was the Prophet *Jeremy* with paine driven to and fro 'twixt hope and despaire,
Lam.3.18. *Lam.* 3. 18. *And I said, my strength and my hope is perished from the Lord*; Such, such (Beloved) is the frailty, and so great is the weakenesse of the very best of Gods Champions, that, what with the considerations of the prosperity of the wicked (at which *Davids feete were almost gone, and his steps had well neere slipt:* as *Psalm.* 73. 2) and what on the other side, with the contemplation of the adversity and afflicted life of the righteous, they are so dejected, that they are even ready to faint, if not forsake their colours. Our blessed Saviour therefore with his all-seeing eye observing this pusillanimity in his selected Disciples, to the end they might neither be overmuch dejected by viewing the externall felicity of wicked worldlings, nor yet on the other side, too farre cast down by reflecting on their owne miseries, he makes them before his assention many choice cordialls against all distractions: As first, *Let not your hearts be troubled, ye beleeve in God, beleeve also in mee, John* 14.1. And againe, *Peace I leave with you, my peace I give unto you, let not your hearts be troubled nor feare, Jo.* 14. 27. And yet againe, *These things have I spoken unto you, that my joy might remaine in you, and that your joy might be full, Jo.*15.11. And this also of my text, *Verily, verily I say unto you, that yee shall weepe and lament, and the world shall reioyce, and ye shall sorrow, but your sorrow shall be turned to joy.* Which words doe naturally resolve themselves into these foure particulars, viz. 1 Into *serious Protestation*, 2 *A sad Lamentation*, 3 *A mad exultation*. 4 *A glad alteration*,

The serious Protestation in these words, ἀμὴν ἀμὴν λέγω ὑμῖν, *verily verily I say unto you. The sad lamentation* in these, ὅτι κλαύσετε, καὶ θρηνήσετε, ὑμεῖς· *Ye shall weep, Lament, and*

sorrow,

sorrow. The mad exultation in these, ὑμεῖς χαρήσεσθε, *And the world shall rejoyce. The glad Alteration* in the last words, ἀλλὰ ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται, *but your sorrow shall be turned into joy.* Of these in their order, & first of the first, *The serious Protestation* ἀμὴν ἀμὴν λέγω ὑμῖν, *verily verily I say unto you.*

And here (not to trouble you with any tedious discourse concerning the various acception of this word ἀμὴν in the *Originall*) it being taken here neither *Nominally* for truth, nor *Verbally* for *fiat*, or be it so, but for an *Adverbiall asseveration*, for *verè*, verily, or truely: The ingemination whereof serves both to invite your best attentions, as also to procure your most heedfull observation to that which followes as most worthy to be received, *Verily verily I say unto you*; as if Our Saviour Christ had thus said: That which I declare unto you is no doubtfull dreame, no incertaine cogitation; no, nor yet any fickle conjecture, but a most certaine, firme, stable, and infallible truth, which shall not be changed, altered, nor revoked, it being so decreed by God, and therefore of necessity must really come to passe; doe not therefore thinke that I speake this to you rashly, or slenderly, onely by the way, but know that I am in good earnest, and avouch it constantly, and that with a double asseveration, *verily verily I say unto you.*

But why did our blessed Saviour thus geminate his asseveration? what, would not his single affirmation have beene a sufficient warrant for any to rely on, who was truth it self? Or might not his bare word have deservedly obtained credit, who could not lye? For *Heaven and Earth shall passe away but not one jot or tittle of his word shall perish or fall to the ground.* Surely (beloved) this emphaticall iteration of our Saviours *verily* here, was to extirpate that secure carelesnesse which he saw lurking in his owne Disciples; he knew full well the parasiticall dispostion of mans depraved nature to be such that if it but a while enjoyed peace and prosperity (as altogether forgetfull of its owne miserable condition and never thinking of, much lesse expecting the billowes of imminent and approaching adversity) 'twould be ready to sooth

up

up it ſelfe with a vaine conceit of continued content, even of enjoying perpetuall peace; And therefore, that the ſuddaine ſeizure of ſad diſcontents, and fearefull frownings of inexpected oppoſitions might not overwhelme them, our Saviour Chriſt rouzes them up here, with a moſt patheticall prædiction of their future calamities *verily verily I ſay unto you.*

Diſeaſes once diſcovered are accounted as halfe cured, and miſeries foretold as halfe prevented *premonitio eſt premunitio*, forewarning is thus a fore-arming. Afflictions greateſt augmenter is inexpectation: when thwarting croſſes come ſuddainely and unlooked for, they diſtract the mind and drive the faculties from their due conſultation of remedy; Thus the ſuddaine falling of a houſe is more perillous then the riſing of a flood; for while of the former, the hurt is unavoydable by reaſon both of the violence and precipitation, the latter through the warning and appearance of it's coming is leſſe dangerous, leſſe prejudiciall; *Tela previſa minus feriunt quam repentina.* Chriſt therefore that neither the ſuddaine aſpect of diſtaſtfull afflictions might diſtract his choſen, nor yet the unlooked for acceſſe of cruell calamities might offend his children, he forewarnes them here of them: *They ſhall excommunicate you, yea the time ſhall come that whoſoever kills you will thinke that he doth God ſervice; But theſe things have I told you, that ye ſhould not be offended; and theſe things have I ſaid unto you that when the houre ſhall come, ye might remember that I told you them,* For *Verily verily I ſay unto you that ye ſhall weepe lament and ſorrow.*

Jo 16. 2.

Jo 16. 4.

O then put we not far off the evill day, but rather provide we for perillous times, for much more hard is the winter to the graſſehopper then the piſmire, who before having ſtored her garner, is now able to withſtand a famine. *Let us not therefore ſleepe as doe others, but let us watch and be ſober, let us which are of the day put on the breaſt plate of faith, and love, and the hope of ſalvation for an helmet, for verily verily I ſay unto you that ye ſhall weepe, lament, and ſorrow.* And this be briefly ſpoken of my firſt particular, *the ſerious proteſtation, verily verily*

1 Theſſ. 5. verſes 6 & 8.

verily I say unto you. The *second* followes, which is the *sad Lamentation*, exprest in these words, ye *shall weepe, lament, and sorrow.*

Ye shall weep, lament, and sorrow. These three words they have their severall significations: For first κλαύσετε *ye shall weepe* imports a clamourous kind of howling, as *Mat.* 2, 18. Math. 2. 18. Ῥακὴλ κλαίουσα τὰ τέκνα ἑαυτῆς, *In Rama was a voice heard, mourning, and weeping, and great howling, Rachel weeping for her children &c.* Secondly θρηνήσετε, ye *shall lament or mourne,* denotes a continued course of sorrow and implies an habituall kinde of heavinesse. Thirdly and lastly λυπηθήσεσθε, ye *shall sorrow or greive,* signifies a dumpish sadnesse or contristation of the spirits, [καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, *& ne contristate*] *and greive not the spirit of God Eph.* 4. 30. *Citius desint lacrymæ quàm causa lacrymandi:* (so sometime *Seneca*) *far sooner shall watery teares be wanting, then cause of weeping shall cease.* For indeed infinite are the causes that force the faithfull to weepe and lament from *birth* to *buriall,* yea and of exceeding efficacy are the motives that make the righteous thus to sorrow even from *Cradle to Coffin:* which as for brevity, so likewise for perspicuities sake I shall endeavour to reduce to these six *subsequent heads.* Eph 4. 30. Seneca.

First therefore every true child of God shall and must weepe, both for the Remnants of sin remaining in him, as also for his owne actuall sinnes daily committed against God. For this cause *Saint Paul* wearied with miserable and continuall conflicts, and as yet in part subject to sin cryes out *O wretched man that I am who shall deliver mee from this body of death. Rom:* 7. 24. And as originall sin wrested this heavy exclamation from this holy Apostle, so likewise did actuall sinnes wring from that sinfull woman (for so she is stiled *Luke* 7. 37.) abundance of teares: they turned her lascivious lookes to lamenting, and her wanton eyes to weeping. Yea and this was the cause that made *Saint Peter goe out, and weepe bitterly. Math.* 26. 75. *Flevit amarè ut lachrymæ lavarent delictum, tu similiter lachrymis dilue culpam, So Saint Ambrose,* 1 cause of *weeping,* our *owne* sinnes. Rom. 7. 24. Luk: 7. 37. Math: 26. 75. Ambr.

Ambr: *Ambrose, he wept bitterly that teares might cleanse or wash away his offence, doe thou in like manner purge, and put away thy fault with teares*: shed thou teares for thy intemperance, for thy impatience, for thy anger, for thy malice &c.

2 cause of *weeping*, others sin. Secondly ye shall weepe for the sinnes of others too: and though it be true that the best of Gods children cannot weep too much or rather indeed enough for their owne sinnes, yet must they weepe for the sinnes of others also: like the widow of *Zarephta* who though she had not *meale* in her *ferkin* nor *oyle* in her *cruse* for the susteining of her selfe and her 1 Kings 17. child, yet spared some for the Prophet *Elijah*. And thus did just *Lot* weep for the sinfull conversation of the wicked *Sodomites*; for he *being righteous & dwelling among them, in seing and hearing, vexed his righteous soule from day to day with their* 2 Pet. 2. 8. *unlawfull deeds*, as 2. *Pet*: 2. 8. For so great is the holy Indignation that Gods children beare against sinne, and such deepe impression of greife doth the perpetration thereof strike in the righteous, that if it were possible for them to weepe even *rivers of teares*, yet could not their sorrow be exhausted, unlesse sinne did cease; witnesse the *man after Gods owne heart*, *mine eyes gush out with rivers of water because men keepe not* Psal. 119. 136. *thy law Psal*: 119: 136. This was it that caused Saint *Paul* with sorrow and teares, to paint out the *false Apostles* in their Phil. 3. 18. colours *Phil*: 3. 18. For *many walke* (saith he) *of whom I have told you often*; why then (may some man say) do you tell us any more? Yes *and now I tell you weeping, that they are the enemies of the crosse of Christ*. Yea *Christ* himselfe wept Luke 19. 41, 42 thus for *Jerusalem Luke* 19. 41, 42. And *when he was come neare, he beheld the City and wept for it, saying, O if thou hadst even knowne, at the least in this thy day, those things which belong unto thy peace! but now are they hid from thine eyes*. This, this (beloved) is a sure signe of a good *Nathaniell* and an infallible token of a true *Israelite*, viz: to weepe in secret for the sinnes of others, yea and cry out against the wickednesse committed against God in the land. And the *Lord said unto him* (viz. the Angell) *goe through the midst of the City, even through*

through the midst of Jerusalem and set a marke upon the foreheads of them that mourne, and cry for all the abominations that be done in the midst thereof. so ye may find it, *Ezekiel.* 9.4. Ezek. 9.4.

Thirdly, ye shall lament or mourne for the Judgements of God on the land. take the Prophet *Jeremy* for a patterne, who in this case thus cryes out *Jer.* 4.19. My *belly, my belly, I am pained even at the very heart, mine heart is troubled within mee, I cannot be still: for my soule hath heard the sound of the trumpet and the alarme of the battaile, destruction upon destruction &c.* and againe *Chap.* 8. 21. *I am sore vexed for the hurt of the daughter of my people, I am heavy, and astonishment hath taken mee.* Nay yet more pathetically doth this Prophet declare his compassionate greife for this people, and therefore as one that could never sufficiently lament their destruction, he cryes out, *Oh that mine head were full of water, and mine eyes a fountaine of teares, that I might weepe day and night for the slaine of the daughter of my people. Oh that I had in the wildernesse a cottage of way-faring men &c. as Jer.* 9.1, 2.

3. Cause of weeping, Open and generall Judgement. Jer. 4.19. Jer: 8. 21. Jer 9.1, 2.

Fourthly ye shall mourne for the afflictions of poor *Ioseph*; and as feeling members one of anothers misery, ye shall lament for those that are tost from post to pillar, that are driven from house and home, (in a word) that are for Christs sake brought to great extremity. *They drinke wine in bowles* (saith the Prophet *Amos*) *and anoint themselves with the cheif ointments, but no man is sorry for the afflictions of Ioseph. Therefore now shall they go captive, with the first that go captive, &c. Amos* 6.6, 7. *mine eye casteth out rivers of water for the destruction of the daughter of my people, yea mine eye droppeth without stay and ceaseth not, Lam:* 3. 48, 49.

4 Cause of weeping, private and particular Afflictions. Amos 6. 6. 7. Lam. 3.48.49.

Fifthly, ye shall sorrow for the losse of deare freinds, thus *David* sorrowes for the losse of deare *Ionathan*, Woe *is mee for thee my brother Ionathan* 2 *Sam.* 1. 26. and he is likewise greatly perplexed with the untimely death of his sonne *Absalom* 2 *Sam:* 18.33. thus *Mary* yea and *Christ* himselfe doe weepe for *Lazarus Io:* 11.35.

5 Cause of weeping, losse of freinds. 2.Sam. 1. 26. 2 Sam. 18.33. Jo. 11.35.

Sixthly and lastly, ye shall sigh and sorrow to because you are *mage* here,

6 cause of *weeping*, our *pilgri-*

are but as *Pilgrims* here, *sitting by the rivers of Babel,* (the world according to Saint *Chrysostomes* glosse, oppresst with various calamities) weeping at the remembrance of your spirituall *Sion.* For *therefore we sigh, earnestly desireing to be clothed with our house which is from heaven.* so Saint *Paul,*

2 Cor. 5. 2. 2 *Cor*: 5. 2. *verily verily I say unto you that ye shall weepe, lament, and sorrow.* [Ye shall *weepe*] for your owne sinnes, and 2 for the sinnes of others: [Ye shall *lament*] 3 for the Judgements of God on the land, and 4 for the afflictions of poore *Joseph:* [Ye shall *sorrow*] 5 for the losse of deere freinds, and 6 for your owne bitter peregrination here in this world.

Observat. 1 Pilgrimage you know is alwaies perillous, Gods children then who *are but pilgrimes here,* must not expect an immunity from the crosse, nor must the righteous think to be free from afflictions: no, *we must through many afflictions enter into the Kingdome of God, as* Acts 14. 22. *yea and all that will*

Acts 14. 22. *live godly in Christ Iesus, shall suffer persecution, as* 2 *Tim* 3. 12.

2 Tim. 3. 12. *Dearly beloved thinke it not strange concerning the fiery triall which is among you, as though some strange thing were come unto you, as* 1 *Pet.* 4. 12. *In the world ye shall have affliction for the*

1 Pet. 4 12, *servant is not better then his Lord, nor the disciple above his Master, as Math.* 10. 24. *If therefore they have done these*

Mat 10. 24. *things to the greene tree, what shall become of the dry? verily ve-*

Luke 23. 31. *rily I say unto you, that ye shall weepe, lament, and sorrow.*

The *reason* is evident, for *ye are not of the world* saith our

Reason 1. Saviour, *Io.* 15. 19, *in the world therefore ye shall have affliction.*

Jo. 15. 19. There is no *concord 'twixt Christ and Belial,* nor is there

2 Cor 6, 14. 15 *any agreement 'twixt light and darknesse.*

2. *Secondly* ye shall *weepe, lament,* and *sorrow,* because ye are by Christ the *adopted children of God,* it is meet therefore that ye become like unto him in affliction, who hath already trode this path of tribulation.

3. Thirdly and lastly ye shall *weepe, lament,* and *sorrow,* because troubles are the surest tutors of goodnesse; *before I was afflicted* (saith *David*) *I went astray, but now I keepe thy word.*

Psal. 119. 67. *Psal.* 119. 67. How many would have died ill, if they had lived

ed merrily without affliction? God hath severall waies to reduce his little flocke from the straglirg by-pathes of destruction, yet I am perswaded none, (none I say) more powerfull then affliction, which sends the soule to meditation, whereby she sees the worlds follies in such true colours of vanity, that no sound discretion can think them worth the doting on. *Ideo enim Deus fœlicitatibus terrenis amaritudines miscet, ut illa quæratur fœlicitas cujus dulcedo non est fallax.* *Aug. super Mat. Serm. 29.* *For therefore doth God intermingle bitter ingredients with his best terrestriall blessings, that that blessing might be sought after whose sweetnesse is not counterfeit.* so Saint *Augustine*. And indeed we should surfeit with the counterfeit sweetnesse of externall affluencies, were not our prosperities a little corrected with the bitter pills of afflictions: *'twas good for me* saith the prophet *David, that I was afflicted, that I might learne thy statutes.* Psal. 119.71. 'Tis noe small abatement to the bitternesse of adversities, that they teach us the way to heaven. Therefore it is that ye shall *weepe, lament, and sorrow, viz.* because troubles are the best, the surest tutors of goodnesse.

Prosperity is not then an infallible token of Gods Church, nor is externall felicity the undoubted badge of a true Christian; No, *Præsentis vitæ prosperitas innocentiæ testis non est, quia multi ad perrennem vitam per flagella redeunt, & pleri que ad infinita supplicia prrducendi, sine flagello moriuntur.* so, *Greg. in moral.* *Greg. in moral*: that is, *the prosperity of this present life is no evident witnesse of any mans innocency or integrity, because many by adversities whip do come to everlasting life, and most of all that dye without it, are led unto endlesse torments.* The crosse, the crosse I say is the true character of *Christs* chosen, *if any man will be my disciple* (saith our Saviour) *he must take up his crosse and follow me.* Math. 16. 24. Math. 10. 38. Mark. 8. 34. Luke. 9. 23.

Use 1.

Use 2.

Judge not then of any man by his outward appearance, nor doe you pronouce any man the happier for wallowing in worldly felicities; for *difficile* (saith Saint *Hiero.* in one of his Epistles) *imo impossibile est. ut præsentibus & futuris*

Heiro in Epist. quadam. *quis fruatur bonis, ut & hic ventrem, & tibi mentem implat, ut a deliciis ad delicias transeat, & in utroque sæculo primus sit, ut in terra & in cælo appareat glorioſus*: "that is, 'tis very hard,
"yea almoſt impoſſible that any man ſhould enjoy both the
"good things of this life, and of that which is to come, that
"he ſhould fill his belly or ſatiate his deſires here, and his
"mind or will hereafter, that he ſhould paſſe from delights
"unto delights, that he ſhould be happy in both ages,
"that hee ſhould appeare both glorious here on earth,
"and glorious hereafter in heaven. And *Solomon* renders
us a reaſon hereof, For the *Lord correcteth him whom he loveth, even as a father doth the childe in whom hee delighteth*, Prov. 3. 12. *If* therefore *ye be without correction, whereof all are partakers, then are ye baſtards and not ſonnes*. 'Tis the Apoſtles expreſſion *Heb* 12. 8. God indeed had one Son *ſine flagitio*, but never any *ſine flagello, one without offence, but none without affliction*. Hence is that of *Auguſtine*. *Nullus ſervus Chriſti ſine tribulatione eſt; Si putas te non habere perſecutiones, nondum cœpiſti eſſe Chriſtianus*, that is, "None of Chriſtes Servants are without tribulation,
"if therefore thou thinkeſt thou thinkeſt thou haſt no perſe-
"cutions, thou haſt not yet begun to be a Chriſtian; for ver-
"ly verily I ſay unto you that ye ſhall weepe, lament, and
"ſorrow.

Prov. 3. 12. Heb. 12. 8. Aug. in quodam Serm:

Vſe. 3. And muſt the Croſſe thus goe before the Crowne? Other-
be ye patient all ye that mourne in *Sion*; ſay with holy *Job*
in your afflictions, *ſhall we receive good at the hands of God,*
Job. 2. 10. *and not evill? Iob* 2. 10. and with *David*, ſubmit your ſelves
to Gods good pleaſure ſaying with him alſo, *here am I, let*
2 Sam. 15. 26. *him doe to mee as ſeemeth good unto him* 2 *Sam*: 15. 26. *Nolite indignemini, ſi mali in hoc mundo floreant & vos patimini, quia non eſt Chriſtiana religionis in hoc mundo exaltari, ſed deprimi. Mali nihil habent in cœlo, vos nihil in mundo: ſed ſpe illius beatæ vitæ ni ad quod tenditis, quicquid in via contigerit gaudere debetis*
Beda. ſo venerable *Beda*, that is, *Doe you not diſdaine nor repine though wicked men do flouriſh in this world and you ſuffer,*

'tis not for Christian Religion to be in this world exalted, but depreſt, & kept under: wicked men haue nothing to do in heaven, you nothing in the world: But ye ought rather to reioyce and patiently indure whatſoever ſhall happen to you in the way, for the hope of that good unto which ye tend. Bleſſed are they that ſuffer perſecution for righteouſneſſe ſake, for theirs is the Kingdome of Heaven, Matth: 5. 10. How ſhould this animate, how ſhould this encourage all Gods children cheerefully to undergoe all thoſe miſeries which here they ſuffer, though they ſeeme never ſo harſh, never ſo greivous? eſpecially ſeeing they *cannot be compared with the recompence*, that ſhall be given us hereafter. If the threatning ſurges of the raging ſea are by Mariners sleighted, if the tempeſtuous ſtormes of froſty winter are by husbandmen neglected, if cruell wounds and truculent ſlaughters are by ſoldiers ſet at naught, (in a word) if heavy blowes and dangerous ſtripes ſeeme as nothing, and are eaſily borne by ſtout and valiant champions, and that onely for the vaine hope of attaining ſome periſhing pelfe, or atchciving ſome temporall conqueſt, Then how much more ſhould *the momentany, the light afflictions of this preſent life*, (for ſo they are ſtiled) be by us neglected, and not eaſily onely, but cheerefully endured, for whom is certainly prepared, not a temporall, but *an eternall waight of glory in the heavens? Wherefore let us alſo, ſeing that we are compaſſed with ſo great a cloud of witneſſes, caſt away every thing that preſſeth downe and the ſinne that hangeth on ſo faſt: let us run with patience the race that is ſet before us; looking unto Ieſus Chriſt the author and finiſher of our faith, who for the joy that was ſet before him, endured the croſſe, and deſpiſed the ſhame, and is ſet at the right hand of the throne of God. Conſider therefore him that endured ſuch contradiction of ſinners, leſt ye ſhould be wearied and faint in your mindes*; ſo the Apoſtle *Heb:* 12. 1, 2, 3. and this of my ſecond particular, *the ſad Lamentation, Ye ſhall weepe, lament, and ſorrow.* I paſſe on to the *third* which is the *mad exultation* conteined in theſe words, ὁ δὲ κόσμος χαρήσεται, *but the world ſhall rejoyce.*

Mith. 5. 10.

2 Cor. 4. 17.

Heb. 12. 1, 2, 3.

various acceptions of the *world.*

The

The world shall reioyce; By world here is not meant the creatures, nor glorious fabricke of the universe; nor secondly the beleivers, the righteous, or world of Elect; But in the third place, the unbeleivers, the ungodly, in a word, the world of wicked and unregenerate men, of which our blessed Saviour speakes *Io.* 15.18. If the *world hate you, ye know it hated mee before you.* Jo. 15.18.

But what? shall children be beaten with the rod, and shall slaves goe free? shall children serve at the table, and shall servants sit downe? shall Gods deare children weepe, lament and sorrow, and shall the wicked worldlings rejoyce? Yet beloved, Truth it selfe hath spoken it, and *David* seing it verified, ingeniously confessed *his feet were almost gone and his tradings had well neere slipt. Psal.* 73.2. It hath indeed been alwayes a great temptation to the godly, to see the wicked enemies of God in prosperity, and to behold his deare children in adversity; *wherefore doth the way of the wicked prosper* (saith *Ieremy*) and *why are all they in wealth that rebellion transgresse? Ier.* 12.1. *wherefore dothe wicked live* (saith *Iob*) *wax old, and grow in wealth? Iob.* 21.7. Certainely saith *David* I have *clensed my heart in vaine and washed mine hands in innocency, for daily have I beene punished and chastened every morning. Psal.* 73.13. Psal. 73.2. Psal. 73.13. Psal. 37.2.

Thus beloved (though God be just in all his works and holy in all his wayes yet) man is not able to give a reason of all his deeds: *David* himselfe *saw not the end of these men till he went into the Sanctuary of God, namely, how they were set in slippery places, and though they seeme to flourish for a while like greene bay trees, yet are they soone cut downe like the grasse, and withered even as the greene herbe; O how soone doe they consume, perish, and come to a fearefull end!* The righteous indeed shall be punished, but as for the seed *of the ungodly it shall be rooted out at the last. Psal.* 37.39. Psal. 37.2. Psal. 37.39.

Observ. 2. ὁ δὲ κόσμος χαίρουσι, *mundus autem gaudebit*, But the world shall *rejoyce*. The vilest men upon earth (you see) may have a time of mirth in this world: The wicked[ly] wretch[es]

wretches under the cope and canopy of heaven may have a time of rejoyceing, a time of prosperity here. *Loe*, saith *David*,) *These are the wicked, yet prosper they alway and increase in riches, Psal.* 73. 12. *The earth* (saith *Iob*) *is given into the hand of the wicked. Iob.* 9. 24. Did not cursed *Cham* rejoyce a while? had not cruell *Cain* a time of prosperity here on earth? had not the filthy *Sodomites* a time of *jollity* in this world? Had not hard-hearted *Pharaoh* a time of mirth in *Ægypt*? breifely, had not hypocriticall *Saul*, had not wicked *Haman*, had not treacherous *Iudas* their severall times of rejoycing? And at this day with us, have not blasphemous swearers, debauched Drunkards, prophane Papists, and Neuteralizing Atheist, have not these I say their severall times of delight and pleasure here? we cannot deny it, ὁ γὰρ κόσμος χαρήσεται, *mundus enim gaudebit, for the world shall rejoyce.*

And is not this the Reason, namely because they have *their portion here*, because their heaven is upon earth, in a word, because they have all the joy here that ever they are like to have. *Nam qui hic consolantur indigni tua consolatione habentur*; so *Aug. in Soliloque*, for *they that are comforted here with the worlds consolations are counted unworthy of thy heavenly consolations hereafter. Sonne remember*, saith *Abraham* to *Dives, that thou in thy life time receivedst thy pleasures and likewise Lazarus his paines: now therefore is he comforted and thou art tormented, Luke* 16. 25. Reason 1. Aug: in Soliloq: Luk. 16. 25.

Secondly, wicked men have a time of mirth, a time of prosperity here; that they may be found without all colour of excuse at the dreadfull day of Judgement: for by it they are as it were *fatted up against the day of slaughter*. But I passe on to the objects of this worldly joy, and (as most pertinent to my purpose in hand,) I proceed to shew you, wherein wicked men doe thus rejoyce. Reason 2. Worldlings delight in what the godly lament. *sc.*

Now the Object of the worlds Joy is *fourefold*: wicked men I say rejoyce especially in these foure things: *First* in their owne sinnes, *Secondly* in the sinnes of others, *Thirdly* in the miseries of others, and *Fourthly* and lastly in doing mischeife unto others.

1 Their owne sins. *Psal.* 10.3. *Moler. Com. in locum. Superbia (inquit) impios eousque provehit, ut non tantum praeviis suis cupiditatibus securi indulgeant, sed etiam spreto & contempto dei judicio de sua cupiditate, & scelcribus glorientur, seque omni reatu absolvant.*

They rejoyce first in their owne sinnes, *Psal.* 10.3. *The wicked hath made boast of his owne hearts desire, and the covetous blesseth himselfe in his wickednesse,* (that is saith *Molerus* commenting on the place, *The wicked rejoyce in their sinnes, and contemning Gods Iudgements, glory in their wickednesse;* Such rejoycers (as they are,) *Solomon* derides *Ecclesiastes* 11. 9. *Rejoyce O young man in thy youth, and let thy dayes cheere thee in the dayes of thy youth, and walke in the wayes of thine heart, and in the sight of thine eyes, but yet know that for all these things God will bring thee to Iudgement.*

2 Others sins.

But what? doe wicked men rejoyce only in their owne sinnes? and doth their joy dilate it selfe noe further, then to delight in their owne wickednesse? O yes, beloved, as not content with their owne, they rejoyce in the sinnes of others too, which is the second object of the worlds Joy and wicked mens rejoycing. Thus curled *Cham* rejoyced at his fathers nakednesse. *Gen:* 8, 22. and I would to God that this rejoycing were not so common amongst the carowsing *Chams* of these our dayes, who impudently boast not only of their owne immoderate quaffing and beastly uncleanenesse, but also shamelesly glory in the weakenesse and infirmities of others, O how many doe by this meanes *draw iniquity with the coards of vanity, and sin as it were with cartropes? But their rejoycing is not good. so the Apostle* 1 *Cor:* 5,6.

Gen. 8, 22.

Isaiah. 5.18. 1 Cor. 5.6.

3 Others misery?

Neither is the worlds joy confined onely to these two, nor yet can these limits comprehend the latitude of wicked mens rejoycing: for as altogether void of compassionate humanity and quite destitute of humane compassion (worse then bruite beasts) they rejoyce in the miseries of others; which is the third object of the worlds joy, and wicked mens rejoycing. And thus did the bloudy souldiers rejoyce in our blessed Saviours misery a little before his passion, *putting upon him a scarlet robe, and platting a crowne of thornes on his head, bowing in derision before him, with a* HAILE KING OF THE JEWES, *thus likewise the high Preists mocking him, with the Scribes & Elders, said, he saved others, himself he cannot save:*

Math: 27. 27, 28, 29, 30, 31, &c.

in

in a word, *thus they that ſtood by* at the time of his extreame torment, on the croſſe, *when he cryed with a loud voyce, Eli, Eli lamaſabacthani, mockt him, with a this man calleth for Elias*, when alas they knew well enough what he meant; they alluded to *Elias* name, not for want of underſtanding the tongue but out of a prophane, impudent, and ſawcy mockery, thus rejoyced in his miſery. Thus alſo was holy *David* in his wofull calamities derided by wicked Caitiffs, *Lord* (ſaith he) *how long ſhall the wicked, how long ſhall the ungodly triumph? all they that ſee me have me in deriſion, they make a mowe, and nod the head ſaying, he truſted in God that he would deliver him, let him deliver him if he will have him.* And again, *I put on ſack-cloth alſo and they jeſted upon mee, they that ſit in the gate ſpeake againſt mee, and the drunkards make ſongs upon mee.* But what need I ſpend ſo much time in illuſtrating this third object of the worlds joy, & wicked mens rejoycing, when alas, wofull experience daily demonſtrates the ſame, in infinite examples at home amongſt our ſelves. May not every true religious man, in his miſery ſay with holy *Job, there are none but mockers with mee. Job.* 17. 2. Let any of Gods children be in miſery, in any kind of calamity, and is there not inſtantly ſome inſulting *Shemei* that in ſtead of a comfort returnes a curſe? But let them know that the *Lord will recompence them their wickedneſſe, and deſtroy them in their owne malice.* as it is *Pſal.* 94. at the *laſt verſe.*

Pſal. 94. 3.
Pſal. 22. 7, 8.
Pſal 109 24.
Pſal. 69. 11. 12.
Job. 17. 2.
Pſal. 94. 23.

The fourth and laſt object of the worlds joy, and wicked mens rejoycing, is in doing miſcheife cunningly and ſecretly to others. And thus did wicked *Doeg* rejoyce in his malicious ſlandering of and miſcheivous detracting from holy *David. Pſ.* 52. 1, 2, 3, and 4 *verſes. Why boaſteſt thou thy ſelfe thou tyrant, that thou canſt doe miſcheife? Thy tongue imagineth miſcheife, and is like a ſharpe razor that cutteth deceitfully. Thou loveſt all words that may doe hurt, O thou falſe tongue.* In this doe all ſlandering *Sycophants* rejoyce, yea and this is the object of the deceitfull Tale-bearers joy: How glad is the one if he can but prejudice his neighbour, though it be by

4. Their owne private working of wickedneſſe.

Pſal. 52. 1, 2, 3, 4.

putting in the *paragoge*, *dicier* for *dici*? And how merry is the other if he can but cunningly miſcheiſe his brother, though it be by falſe & forged accuſations? Particular inſtances in this caſe are but ſuperfluous, when as the common courſe of the world is a continuall example. For *Whence*, I pray, *proceed almoſt all jarres*? whence come ſo many heavy diſtaſtes, but frō falſ accuſers, & flattering *Doegs*? For *without wood*, ſaith Solomon, *the fire is quenched, & without a tale-bearer ſtrife ceaſeth*: *The words of a Talebearer are as flatterings, and they goe down into the bowells of the belly*. that is, they take deepe impreſſion, and are ſoone and eaſily beleived. *Prov*: 26. 20, and 22, verſes. And thus much be ſpoken of the Objects of the worlds joy wherein wicked men doe thus rejoyce: A word or two now of the qualities thereof or notes how to know it.

Prov: 26. 20. and 22. verſ. 3.

Notes how to know the worldlings Joy. 1. Falſe.

The qualities of this wordly Joy, are two. Firſt, it is a *Falſe joy*. Secondly, it is a *Short joy*. Firſt I ſay it is a falſe joy, for the heart is heavy, in the midſt of it, even *in laughing the heart is ſorrowfull, and the end of that mirth is heavineſſe, as Prov*. 14. 13. And like *Belſhazzars* Mirth and Jollity, 'tis mixt with trembling terrour; as his at the hand writing on the wall, ſo theirs at the gaſtly checks of their guilty conſciences. I appeale to every mans particular conſcience here preſent, whether he findes not, or at leaſt hath not found by his owne experience, this joy to be meerely an induction to greife. And therefore *Solomon* the wiſeſt man that ever was gives it the name of *Madneſſe*. *Eccleſiaſtes*. 2. 2. *I have ſaid of laughter thou art madneſſe, and of joy what is this that thou doeſt? It is better* ſaith Saint *Gregory* in the words of *Solomon, to enter into the houſe of mourning, then the habitation of ſuch rejoycing*. If this beloved be not ſufficient to bring wicked men quite out of conceit with this their mirth, or rather indeed madneſſe; nor enough to quaile their courage in the eager purſuit of ſuch worldly joy, if yet it's venome lies hid under the garment of good likeing. Let them know in the ſecond place, that it is as *ſhort* as *falſe*; and though it may

Prov: 14. 13. Dan. 5. 5, 6. Eccles. 2. 2.

ſeeme

eeme to tickle our senses for a while, yet it quickly slideth nd suddainly slippeth away, alwayes leaving behind it oc- asions rather of repentance, then of calling it againe to re- embrance. *Knowest thou not this of old, and since God placed an upon the earth, That the rejoyceing of the wicked is short, nd that the joy of Hypocrites is but for a moment? Though his excellency mount up to the heaven, and his head reach unto the clouds, yet shall he perish for ever like his dung, and they which ave seene him shall say, where is he? He shall flee away as a reame, and they shall not find him, and he shall passe away as a ision of the night: so Zophar to Job, Job* 20.4,5,6, *and* 7. *erses.* How little a time did *Herod* injoy his *Herodias?* Not nfitly therefore is the lasting of this joy likened to the *rackling of thornes under a pot*, no sooner flashing, but in- antly fleeting. *Ecclesiastes* 7.8.

2 It's shortnes. Job. 20.4.5.6. and 7. verses. Eccles. 7.8.

Who then is there here present so deeply wedded to this worldly joy, that will not now choose rather with *Moses to suffer affliction with the children of God, then to enjoy the plea- sures of sinne for a season*, for so little a time, so short a space? *Heb.* 11.25. What prophane *Esau* will loose *his birth-right for a messe of poore pottage?* I meane, will hazard heavenly mansions, for a minute of earthly mirth? That will prefer one poore draught of the worlds transitory *Nepenthe*, before his owne endlesse drowning in eternall perdition? Choose O choose rather, my beloved, to weepe, lament, and sorrow here with Gods children, then with the world to rejoyce; for then your *sorrow shall be turned into joy*, which is the fourth and the last particular of my text, *The glad alteration*, and comes now in order to be spoken of: of which but breifly because I would not be too tedious.

Use.

Heb. 12. 25.

Ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. But *your sorrow shall be turned into joy:* This is good newes indeed; were it not for this, our hearts might have burst with greife, before the glasse had beene out, or the Sermon ended: For if *in this life onely we have hope in Christ, we are then of all men the*

1 Cor: 15 19. *most miserable*, witnesse Saint *Paul.* 1 *Cor*: 15.19. Yea th
with *David* might we justly say, *Certainely we have clea*
our hearts in vain, and washt our hands in Innocency; for d
have we beene punished and chastened every morning Psal: 7
Psal. 73 13. 13. For what are we else, beloved, but as so many comm
balls banded up and downe here on the racket of the worl
Yet here is our comfort, here is our consolation, *Our sorro*
shall be turned into joy. A glad alteration indeed. 'Tis a goo
conclusion that makes the premises so to be esteemed of
sweet relish at the leaving off makes that draught delight
full, which at the first did taste unpleasant. *Exitus acta p*
bat: hence our English proverb, *That's well that ends wel*
Better we know is a bad begining that concludes well, th
a prosperous onset that ends in complaint. What th
though our beginings here be bitter? Sorrowes overblow
are pleasant: *Dulce est meminisse laborum*, That which ha
beene hard to suffer is sweet to remember: what therefo
though we have here a wet and a watery Spring tyde, w
shall be sure to have a cleere and a joyfull harvest; *They th*
sow in teares shall reape in joy: *Your sorrow shall be turned i*
so Joy.

3 Sorts of joy. The *kinds* of this joy of verity (for so Saint Augustine stil
it) into which our sorrow shall be turned, I finde to be *thre*
viz: *in gaudium fidei, in gaudium charitatis, in gaudium ete*
nitatis. First into the joy of *Faith*, secondly into the jo
of *Charity*, and thirdly and lastly into the joy of *Eterni*
1 Of Faith. First into the joy of *Faith* and of this joy we read *Luke*,
Luk. 1, 46. 47. 46, 47. Where the blessed virgin breakes out into her *Ma*
nificat, *My soule* (saith she) *doth magnify the Lord, and m*
2 Of Charity. *spirit rejoyceth in God my saviour.* Secondly into the joy
Charity and love one with another; And such was Saint *Pa*
Philem. 7. joy in *Philemon*, love, *Philem*: 7. and in the *Corinthians* to
2 Cor: 7. 4. 2 *Cor*: 7. 4. The Lord of his mercy in his good time tur
all our sorrowes into this joy, This joy of brotherly Lo
and true Christian Charity one towards another; that s
Psal. 133. 1. we may againe see, *how good and how pleasant a thing it is f*
brethr

rethren to dwell together in unity. Thirdly and lastly our sor- 3 Of Eternity
ow shall be turned into the joy of *Eternity*, and of this joy
ye read, *Isay.* 51, 11. *Therefore the redeemed of the Lord* Isaiah. 51, 11.
shall returne and come with joy unto Sion, *and everlasting joy*
shall be upon their head: They shall obteine ioy and gladnesse
and sorrow and mourning shall flee away; This joy is per ma-
nent, and by Christ promised to all Gods faithfull servants: Math. 25. 21.
Euge bone serve, well done good and faithfull servant, enter in-
to thy (Masters ioy: where are things which neither eye hath
seene, nor eare hath heard, nor ever entred into the heart of man
to conceive. as 1 *Cor:* 2 9. Saint *Aug:* meditating on this joy, 1 Cor. 2. 9.
breakes out into an *O gaudium vitale, gaudium sempiternum*
& sempiternè beatum, gaudium sine mœrore, gaudium super
omne gaudium, gaudium vincens omne gaudium, extra quod non est
gaudium &c. That is, *O living Joy, Joy eternall and eternal-*
ly blessed, Joy without sorrow, Joy above Joy, Joy excelling all
Joy, without which there is noe Joy &c.

And now beloved choose ye one of these two, either by Applica.
prosecuting still (with wicked worldlings) the vaine plea-
sures and delights of this life, with them to weepe, and la-
ment eternally in the life to come, or else by participating
with the righteous in their sorrowes, with them also to par-
take in this ioy of eternity, into which their sorrowes shall
be turned: *Ubi erit omne bonum, & non erit aliquod malum;* Aug. in Soliloq.
ubi erit quicquid voles, & non erit quicquid noles; ubi non e-
rit hostis impugnans, nec ulla illecebra, sed summa & certa se-
curitas, secura tranquillitas, tranquilla jucunditas, jucunda
felicitas, felix æternitas, æterna beatitudo, beata Trinitas,
Trinitatis unitas, Unitatis Deitas, & Deitatis beata visio. so
saint *Aug: in Soliloq.* That is, where *there shall be all good*
and noe evill, where there shall be whatsoever thou wouldst
have, and nothing that thou wouldst not have. Where there shall
be noe enemy to resist, nor any allurement to intise, but sure and
safe security, secure tranquillity, tranquill incundity, pleasant
happinesse, happy eternity, eternall blessednesse, The Blessed Tri-
nity, the Unity of the Trinity the deity of that Unity, and the
blessed

blessed vision of the deity; unto which mountain of joifull happinesse, and happy ioyfullnesse, he in his good time translate us out of this vale of miserable sorrowes, and sorrowfull miseries; even he who hath so deerely bought us, Iesus Christ the righteous, To whom with thee O Father and thy blessed Spirit be ascribed all honour, and glory, power and dominion, might, and maiesty, both now and for evermore, *Amen.*

FINIS.